

J. B. GAMBRELL,
GEO. WHARTON, } EDITORS.

CLINTON, MISS.

Thursday, - - May 21, 1885

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

NOTES AND COMMENTS.

The Record for thirty-five weeks for \$1.00.

Elder H. J. Vanlandingham has been made glad by the conversion of two of his boys.

Not quite three cents a week for the Record for thirty-five weeks.

Elder O. L. Hail writes of the Augusta meeting: "It was a grand Convention, inspiring, weighty and Christian."

The Record for \$1.00 from this week's issue till the end of the volume, or thirty-five copies.

Dr. J. M. Pendleton has now gone to Murfreesboro, Tenn., to spend the next six months.

One dollar will bring you the Record for thirty-five weeks.

The Baptists are the strongest denomination in Washington. There are forty-five churches, with a membership of 15,332.

All fears of a great European war have now happily passed away. Thanks to Mr. Gladstone's wise and humane statesmanship.

It is said that not more than 400 of the 20,000 Baptist churches in the South, have preaching every Sunday. This is not as good as we expected. It ought to be better.

Out of the seventy-five counties in Arkansas, the county seats of twenty-five have no Baptist church in them; and of the rest scarcely any are able to have preaching all the time, and yet there are 40,000 Baptists in the State.

It is now said by Mormons that not over two per cent. of their people practice polygamy. The recent Supreme Court decision has inflicted a deadly wound on the system of plurality.

We are prone to make one mistake in life, that is to let small opportunities pass by unimproved. Perhaps the one rule of success, in any man's life would be never to let any opportunity however small pass by without making the best use of it.

The Record is doing a good work in this section. I shall not be satisfied until it is in every family belonging to my churches.—G. W. RILEY. That is the way we would have you talk, Brother Riley? How many more pastors will say this?

Brother J. Jasper Green writes encouragingly from his field. He regards the High School at Steen's Creek, Prof. C. B. Freeman, President, as a success. The great need of our State is more good high schools to feed our Colleges. Brother Green is working for the Record.

"Sam Jones said in one of his sermons in Chattanooga, that if Christ and the Devil were running for Mayor in that city, the Devil would get ten votes to Christ's one.—MERIDIAN MERCURY. It is about the same as voting for the Devil, to vote for those who do his work."

Senator Joseph Brown, of Georgia, is educating at his own expense, not less than fifty poor boys. He has made arrangement to perpetuate this work. Each one is expected to pay back what he gets, when he is able, and this will be given to some other poor boy on the same conditions.

In a letter dated May 1st, Elder M. T. Martin writes: "I will start next Monday week for New Orleans. Will spend a week there, and may then come to Clinton. My heart leaps at the thought." He will stop with Brother Freeman, which is Baptist headquarters, it seems, in New Orleans.

In a letter dated Tung Chow, China, March 25, Sister Crawford writes that the Davaults and Joiners, the missionaries sent out last year, are making good progress in the language, and promise to make excellent workers. Brother Crawford is now in the United States in the interest of China missions.

A strange thing happened in Chicago. Years ago a merchant there failed and settled with fifty cents on the dollar. Fortune favored him. He made money again. Recently he started East with \$28,000 to pay old scores. Geologists are wondering whether he is a specimen of a past age just dying out, or of a new age just beginning. We hope the latter.

Two short crops in succession have somewhat embarrassed these people; but, thank God, "The people have a mind to work." I am hopeful of this country. I think the outlook is favorable. My churches are being strengthened, and are taking courage; and our congregations have all the time been on the increase.—H. S. ANCHER, Woodville, Miss.

One of our Northern exchanges in commenting upon the action of the Convention in refusing to receive the ladies as delegates, says, that we may as well prepare ourselves for that sort of a thing as it will surely come. Another said that it was a queer study to one, who could see but one side of the thing, (i. e. that they should be received) to see so many able and conscientious men take the other side.

Send one dollar and get the Record from now till the end of the volume.

Brother M. T. Martin, Kyle, Tex., says that he likes Campbellites better for what they do not believe and do, than he does for what they do believe and do.

Some one at the Convention told of a brother who gave \$5,000 for a California tract for the spread of the Gospel. We suppose that he received a small share in religion.

It was recommended by a report at the Southern Baptist Convention that Kind Words be made a paper suitable to the wants of more advanced children than at present. We think the suggestion was good.

Pastor Hail's sermons in Aberdeen, on Christian citizenship, made a deep impression. We heard of them the other day far into the interior. We need a good deal along that line.

Sam Jones says that he sometimes takes his bucket down too deep in the well and stirs up the mud. This, he says, he did at Nashville, and the brethren asked him to move on; but he wants it distinctly understood that it is his bucket, but their mud.

A brother writes us that about four hundred Baptists get their non-religious papers, and only some ten or twelve religious papers are taken there. Well this is worse than we thought. Pastors will suffer such a state of things to exist?

The motion to consolidate the two Boards of the Convention, thus doing away with the Home Mission Board, needs little encouragement. Why don't our brethren let that question rest? Every Convention or two some brother thinks that he has a great new plan in his head, and that idea is consolidation of the boards.

A brother said the other day, "We stopped the Record because it said so much about money and giving." Do you know what Spurgeon said when some one made the same objection to his preaching? "I will preach till you stop objecting." This reply we substantially make. Please do not make such hard requests.

Long life to the Record; and may the good work go on, until we shall have at least one Baptist preacher in this fertile swamp country and the prohibition wave shall sweep this country as the high water of 1882. Go on in this good work, and you shall not only win the widow's prayer, but her mite, also, to help you in this great cause.—MRS. S. F. VINSON.

The Hon. W. H. Eagle, of Arkansas, was chairman of the Arkansas delegation, at the Southern Baptist Convention. He is speaker of the House of Representatives in his State, and one of our most prominent men. Bro. Eagle was formerly a student of Mississippi College, and a schoolmate of the younger member of the Record staff.

Dr. Manly's request for the prayers of the brethren for more laborers in the Lord's harvest, was timely indeed. We are too prone to think that as the calling to the ministry is the work of the Lord, that the Lord will care for it, if we do not pray about it. We must not the same reasoning be equally good about all the objects of prayer? "Pray ye, therefore, the Lord of the harvest that he send forth more laborers into the field."

We are glad to see that the active measures against the Mormons in Utah, is making some of the saints sick. A dozen saints are thinking the matter over quietly in the penitentiary. More than forty indictments are resting against others. If there is any one thing that would like to see the American Government wipe out of existence more than another, it is this abomination.

Here are some statistics that are rather alarming on the whiskey question. It is estimated that Germany drinks enough spirituous liquor to give each man, woman and child eight and eight-tenths quarts yearly, or twenty drinks weekly, or three drinks daily; France, three and twenty-five hundredths quarts; England, four and three-tenths quarts; Holland, eight and eight-tenths quarts; Sweden, nine and seven-tenths quarts; Russia, fourteen quarts; Denmark, fifteen and eight-tenths quarts.

The sinner who rejects the Gospel may be likened to the cocoon of the silkworm. At first it begins to weave around itself the fine thread that a breath of wind will blow away. The weaver continues until an imperious God is all around it. So the sinner who continually rejects the word of God, gradually hardens himself until the strongest gospel appeals reach him not. The cords of sin have encased him.—G. WHITFIELD, in sermon.

Brother Sampey, a graduate of Howard College, Ala., and a graduate of the Southern Baptist Theological Seminary, has been elected to fill the place of Dr. Riggan. Brother Sampey is only twenty-two years old. He was a first honor man at Howard, and has recommended himself to the faculty of the Seminary, by his course while there. For one so young, this is a distinguished honor. What a stimulus, such as this, Dr. Sampey will justly be proud of her son.

Three hundred families were discovered in Asia Minor whose ancestry and themselves have been known as devout Moslems, having their Mosques and worship of Islam. But this has been only for outward form through fear of Mohammedan authorities. All this they have been holding secretly, regular Christian services in underground Greek churches. What a stimulus, such as this, Dr. Sampey will justly be proud of her son.

Send your one dollar in immediately, as every week you lose one copy of the Record.

We read with great interest the Biblical Recorder's account of the Convention. Bro. Bailey always does it well. How much we missed by not being there.

The Madison Avenue Congregational church, New York, have received a Baptist for pastor. The last they tried was a Methodist. They must be progressive brethren.

An old colored man named Overton, aged one hundred and eleven years, was recently baptized at Jackson, Tenn. We suppose this is the oldest candidate for that ordinance on record. Two thousand people were said to have witnessed it.

In Portland, the only Presbyterian church in Maine was recently organized. In the 18th century there were a number of Presbyterians in this State; so they are only returning to occupy a former field.

The Louisiana brethren should bestir themselves right earnestly to set affairs in order for the Convention. The Shreveport brethren will give them a hearty welcome. Collections should be pushed with energy, and plans laid for a good meeting. By the way, let the brethren say to each other, freshly through these columns.

The Standard announces the induction of a "female bishop" into the pastorate of a Nebraska Baptist church. We hope no such unscriptural and unwomanly thing will ever occur in the South. When people give up the Bible as a guide to faith and practice, there is no telling where they will fetch up.

The following story is told by the London Baptist: When the Prince and Princess of Wales were in Dublin, as the procession wound down the streets, it passed a poor old woman, bowed with age, with a whitened head, and clad in a miserable garb. The eye of the Princess fell upon her as she leaned on a lamp-post. A quick look of compassion was succeeded by a bright smile upon the face of the Princess. When the procession had passed, the woman stood there with her hands outstretched, the tears streaming down her withered cheeks and said aloud, "May the Lord lay (leave) the crown on your beautiful head until it's as white as mine, and only take it off to put one of his own in the place of it!"

OUR ONE DOLLAR OFFER.

To suit the pressure of the time, we will send the Record to new subscribers from now till the end of the volume for one dollar. Beginning with next issue, we will get thirty-five copies for \$1. How many will send us in clubs?

WHAT SHALL OUR CHILDREN READ?

This is a question of the utmost importance, and one that every parent should carefully and prayerfully consider. On it depends, to a considerable extent, the weal or woe of our children, both in time and eternity. When we are young, new and lasting impressions are in a constant state of formation. Did you ever watch a little baby take up some toy or object that it sees for the first time? How closely it inspects it, turning it over and over again. It is getting acquainted with it. There are few or no impressions yet made on its young brain, and these first impressions have plenty of room, hence take hold. The picture takes well. So with the impressions upon the moral nature of the child as it develops. Your child's character is formed by the time he is twenty, to say the least. Really it is essentially formed much earlier, and only needs filling out. Now, what kind of literature are you putting into the hands of your child? Do you doubt that what it reads tends largely to form character, develop tastes, ideas, &c? Recall the books that you read when a mere child. Have you not felt the impress of what you gained from all the trashy literature? Most children will read something. If you do not put good reading matter into their hands, they will get bad. In this time of profusion of literature, both good and bad—with a preponderance in favor of bad—the question is of grave importance. We wish to hoist the danger signal, to sound the alarm to every parent on this question. You cannot afford to ignore it, too much depends upon it. You cannot afford to be careless about it, immortal destinies hang upon it.

1. Watch carefully the newspapers that your boys and girls read. The mails are crowded with papers that are a reproach to our people. You have no idea how many boys, especially in the cities, pore over the pages of that foul sheet, the Police Gazette, imbibing its depraved morals, drinking in the obscene pictures, that taint the heart, corrupt the mind, and ruin the soul. The laws of our country should suppress such deadly, corrupting abominations. So, on down to other less harmful but objectionable papers. What good can possibly result to youths in reading such papers as Puck, or, as some one called it, Mack? And so on of all this class of literature. There are many other papers pretending to be good family papers

that are utterly unfit to be taken to the fireside. Their highest aim is simply to amuse and please. The men who run them pander to vitiated tastes, morbid appetites for something exciting and imaginative. We do not mention the numberless ones that, under the name of "The best family paper published," and such attractive names, delude the parent to thinking that he is doing a fine thing to get them. They are light, trashy, and in every sense harmful. It is a pity that while so many good papers can be had, children should be allowed to read such literature. Some extra effort to send them for a dollar or fifty cents a year, (and they are dear at any price) takes in the unsupervising parent. There are papers that children ought to read that are attractive, and yet are wholesome. We mention the Youth's Companion, and there are others. There is one class of papers that we insist upon parents taking always; such as "Kind Words," "The Young Reaper," etc. They obtain these through the Sunday-school sometimes, if not why, get them any way.

The money spent for such Christian literature is the best expended money that a parent gives for his child. As the little one gets older, put into his hand some good religious paper. As a rule, they will read them; if not everything in the paper, yet much that is good, and they will grow up fond of Christian literature. If what we gather from all our Baptist exchanges be true, the weak point in Baptist ranks is that we do not read our religious papers enough. The day is coming when this cannot be laid to their charge. What is the habit of many of our people? The majority seem to think that children do not need any reading matter at all, except spelling books and readers, and others who appreciate the fact that young minds must be fed, give them the political papers of the day, or other papers of a trashy kind. Now, we do not say a word against our political organs. Those that are good we appreciate highly. But the question is not whether they are good for men, but are they good for children? In very small doses, if at all, we should say. Try your boys on agricultural papers and stock journals. Many of these are excellent. Perhaps if you did this, you would not have to say, as many farmers do, "I cannot get J. to take any interest in the farm. Good reading matter, what he sees of your management does not give him good relish for farm life. It rattles his stomach against it, and he sees and hears of nothing but war in that line. So, of necessity, he is off to town to get a clerkship. Educate your boy by keeping before him always some good agricultural journal. No matter if brother after his spiritual nature, and husband after his fleshly nature. The fleshly bond is dissolved in death; to be renewed no more forever. The spiritual bond outlives the grave.

With regard to the resurrection, we would not, to say the least of it, put the case as Brother Henderson does at some points. The scriptures teach a resurrection. The giving of a new and spiritual body, which is in no sense the same body, is not a resurrection, but a new creation. And here it is: well to say that the scientific objection, based on change of particles, has to force for two reasons: First, because even if identity of particles throughout were necessary to identity of person, no man is competent to deny that that very thing might not occur. The unreasonableness of it amounts to nothing against God's word. If God has said that there is to be a resurrection of our bodies—and that cannot be, unless the same particles are brought together again—then we are to believe that the particles will come together. God is very particle of matter throughout his whole creation, that at a given time every body would have just those particles which it had when it entered death. Many err, not knowing the power of God.

But the second reason why the objection has no force is because identity of particles is not necessary to identity of person. We are the same beings which years ago were helpless infants, though every particle of matter in us, has been changed. These changes are going on constantly, yet our identity remains. The chrysalis and the butterfly are the same being. We conceive that at the resurrection our bodies will be raised, their identity preserved, but they will be made spiritual to conform to our heaven-born spiritual nature. The law of life will be changed. Instead of flesh and blood, vitalized by air and material food, we will be endowed with an endless spiritual life, having its source in God, the fountain of life.

It is not our wish to discuss the great question now, being, for the present, too much pressed by other engagements, but it seemed to us good to say just this much.

done, the taste for solid, good reading is lost, and taste for the imaginative and thrilling is abnormally developed. Be careful about the books that your children read. When a youth, we read everything that we were allowed to read, and a good deal more on the sly, and we know that there is danger in turning a youth loose amid such pastures, with no muzzle on. There will be mischief done. Books of natural history (when a boy we read Captain Mayne Reid's works on this subject with great profit), books of travel and history, story books written especially for children with healthy morals taught, books written with an eye to leading the soul to Christ; these we consider to be good for children. We especially emphasize the Bible. Teach your children to read the Bible. Make its truths familiar to them, teach them to reverence and love its holy pages, and then when maturer years come, they will find there that which will be a lamp unto their pathway, and a guide to heaven. In conclusion, let us be more careful about what the children read. It is of infinitely more importance than what style of dress they wear. They are helpless in this matter, dependent entirely upon us. Let us close with a sentiment by a great man recently uttered:

"My friends, we who are growing old, what do we live for in this world, but for the young who are growing up around us? What would be the use of life to us, if it were not in the hope of making the life of those whom God hath given us, and those who spring up under our view brighter, and better, and purer, and worthier?"

We will never find that care with children and work for them are thrown away. The old, and even the middle-aged, are virtually beyond our reach in many cases. As you protect the delicate flower from the winter's cold, the heat of summer, so keep a constant vigilance over young and tender hearts. They will repay it in a life of usefulness here, and in that preparation for the better life to come.

The two articles furnished this paper by Brother Henderson, of Arkansas, were remarkably well written, and, to our thinking, mainly correct. We take this occasion to say that there is no reason or scripture to suggest that in the life to come the present fleshly relations will be controlled, as they are now. The family of God will be bound together by spiritual ties, and these will take the place of fleshly bonds. Those when we are "born again," or, here a man is both brother and husband to the same woman; the brother after his spiritual nature, and husband after his fleshly nature. The fleshly bond is dissolved in death; to be renewed no more forever. The spiritual bond outlives the grave.

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The woman question made quite a figure in the late Southern Baptist Convention. It came on early and remained late. Two female delegates from Arkansas were present, and a majority report in favor of seating them was lost by a vote of 202 to 112. This was in violation of the constitution of the Convention, and it seems to us, "it was the denial of the Convention of Arkansas the right to name her own delegates. Had we been present there would have been one more vote to receive them; but, as we were not, we must go on record here and now.

Independently of constitutional questions, why should a sister be thought ineligible to a seat in a Convention. They have equal rights in the churches of Christ with men, except speaking and bearing rule. They certainly can do in a Convention what they may do in a church. The propriety of the action of the Convention does not appear to us, if women may work and give money to the Convention, we think they can have a voice in saying how it is to be spent. And, to get at the bottom of it, there is nothing in the word of God against a sister's serving in such a capacity. Nor is it any more unwomanly than sitting in a church conference. The Convention has made a mistake. Many of our Associations and State Conventions receive female delegates. At the last meeting of the Tennessee Convention, they were wisely placed on committees.

We suspect that a kind of woman phobia ruled the Convention. That, or "what our fathers did," must have done the work. The fear that women will soon be speaking in mixed congregations is widespread. It may be asked, if they may be delegates, why may they not speak? The answer is short, simple, and sufficient: BECAUSE THE SCRIPTURES FORBID IT. If the scriptures were silent, we should be. When they speak, we should obey.

The women's societies were warmly commended. Some \$18,000 were raised by the societies last year. Henceforth the Central Committees will be appointed by the State Conventions, which is best.

The ladies had a meeting, and declared their wish to work through their churches and with the Convention. They wish no separate organization. We are greatly gratified at this action, and it ought to remove all apprehension and opposition from the minds of the brethren.

Taking it altogether, woman's work had a good time at the Convention. It is evidently becoming better understood and more highly appreciated. Whatever is lacking, henceforth will be supplied, and a steady growth may be expected.

WORDS AND WORKS.

In this column, from now till the Convention, will be reported weekly the good words and good works from the field. We desire news from every part of the field, and all money received will be acknowledged, even to a nickel. Keep your eye on this column.

A GOOD TRIP.

We made a trip recently to Cherry Creek and Pontotoc, in the interest of our Boards. At the first place, we preached Saturday and Sunday. Already a subscription of some \$60 had been taken for State missions, part of which had been paid. The brethren raised it to \$113 and some cents. This, notwithstanding measles and a short crop last year, and this church will, also, give \$25 to the College. Here is one-third of what we ask of the Chickasaw Association.

At Pontotoc, the subscription was \$65.70. Some of the brethren were not present, and it will go to \$75, to be prorated between the churches. State was well done, and so easily done. This church is in the Aberdeen Association, and has Elder G. W. Potter for pastor. Elder J. S. Berry is pastor at Cherry Creek. Both of these brethren are heart and soul in the work.

Returning, we stopped with Brother Lang Souter and took dinner. His family are much afflicted, but if there is improvement so that he can, he will give \$25 by the Convention, and this, though he has made a contribution to Tocapola, where we put up with Bishop Smith. Brother Frank Souter joined us, and we held a conference. Brother Souter said, "Yes, I will gladly give \$25; and more than that, he will see all the members of his church and get a contribution from as many as possible. Brother Smith pastors four churches, and fills a station to which the sinners called him. He is the sinners' man. His heart is in the work, and all his churches will come up. It was a delightful night. What pleasure is equal to that of working for Jesus.

After the collection was taken, at Cherry Creek, an old saint, Sis-

ter Hall, seventy-eight years of age, presented her offering, a pair of socks, knit by her own hands. "I have no money, but I can give these," she said. How beautiful the act, and was not the Master honored?

Crops were short in North Mississippi last year, but never have we found the people more willing to give and to work. Prayer has been made that God would go before us in this move; surely it is being answered. As we mounted Prof. Quince's "dapple," we said: "We hope for two hundred dollars." It was more than realized. The liberal giving and hearty cooperation of such laymen as brethren A. J. Brown, N. M. Berry and the Souters, with others, is highly encouraging. Everywhere the brethren and sisters too, spoke cheerfully. And would you believe it, up to this writing we have not received but one discouraging letter. We believe of a truth, the Lord is in this matter, and if that be true, let all the people get in, and then they will have fellowship with God in his work. Blessed fellowship!

I will do what I can.—A. A. LOMAX.

I will join in the effort with all my heart.—J. R. SUMNER.

"I am always in the field, and will not hold my peace."—T. D. BUSH.

I am determined to do all I can for both objects.—J. T. BARNETT, Ellisville.

Elder G. W. Riley, of the Calhoun Association, enters the list of workers.

Blue Mountain church hopes to give \$200 this year to State missions and the College, and they will do it.

You may expect of my churches whatever they are able to give to State missions and the College.—E. B. MITCHELL, Grenada.

My three churches will more than meet their pledges by the meeting of the Convention.—J. JASPER GREEN, Steen's Creek.

Pastor Cole, of New Orleans, has been sick for some days, but is now able to write as that the State Board will be remembered.

Yes, my heart is with you. I will do what I can. God bless you in your work.—R. G. BARNETT, Couparie City.

Elder J. J. Walker of the Strong River Association, has been greatly afflicted in his family, but he will try to bring his churches up.

That veteran, Dr. Slack, of Friar's Point, enters the ranks of the workers. He will visit a few churches in the interest of the work.

Hope we shall do great things in Mississippi. I hope to put Aberdeen in her alphabetical order.—O. L. HAIL, V. Very well, brother, that will be high up. Let it be so.

Water Valley pledged \$25 for State missions and has paid \$30 to the Association on the 15th. Pastor Van Kohn joins in the move with a pledge of \$10 for the College.

Received of Mr. Drummond, for Zion church, Strong River Association, \$1.00 for Mississippi College and \$5.00 for Foreign Missions.

Shu-shalak has forwarded her contribution of between \$30 and \$70 to State missions. They got it by seeing all the members privately, and who will say that was not a good collection?

My church, at Hernando, always does her part handsomely, and will, no doubt, do so still. If I were able, I would give as much as any man in Mississippi to both objects.—JOHN HARRALL.

I will do what I can. I am expected to visit most of the churches in my district of the Tombigbee Association before long, and will bring the objects of the State Board before them.—R. M. PERRY, Highland.

"I will go my whole length for the State work," says Eld. G. B. Rogers, of Woodville. That will be close on to six and a half feet. The church, L. M. S., and Sunday-school will each contribute and so will Fort Adams.

I had a good time at French Camp yesterday. They are alive and patting the matter before my people.—W. H. H. FANCHER. If every pastor in the State would work steadily and earnestly, as Brother Fancher does, how nicely everything would move along.

Our sisters at Natchez and Cherry Creek have responded to the \$10 call. We trust the Pontotoc sisters will do so, also. Will not many more of our ninety societies make our State mission brethren glad by saying, "We will help to pay that debt."—MRS. J. L. JOHNSON, Prest. Cen. Com.

Tell Brother Ball that Brandon church can be depended upon in an emergency. To day she sends a contribution for State missions by her much loved pastor, Brother Pettigrew. May God bless her and her contribution. Let the mind of Christ Jesus be in you, dear brethren.—J. H. WHITFIELD.

From J. W. Lee, \$2.85; \$2.50 of this was given by a railroad section master. Yes, why not men of the railroad help us? Some of them are Christians. We had not thought to appeal to them. Excuse us, brethren, and know the door is open. Who else will follow Brother Moffatt's example? From A. Taylor, Pleasant Hope church, Deer Creek Association, \$8.00; from Vickland, same Association, \$1.00; from W. T. Ratliff, Raymond, Central Association, \$3.50.—L. B. BALL.

Enterprise gives \$75.25 for State missions. This will excel anything I know of, when the financial condition of its people are considered. If other churches in the State will do as well, the Board will have \$10,000 at the Convention.—L. E. HAIL. We do not ask for \$10,000, but only \$4,500. That was truly an enterprising collection.

You can rely on Okolona. I have faith in God and confidence in my brethren, and hence I assure you measurable cooperation to our part will not be wanting. We ought, and will, at least, assist you to do our own work. That is the way to do it, is it not?—J. H. PARKS, Okolona. Yes, brother, that is the way to put it; it is the work of all Baptists in Mississippi to cultivate Mississippi and make it a garden of delights.

Elder W. P. Dorrell, of the Harmony Association, is taking collections in all his churches. He writes: "I greatly desire to see the time when all my ministering brethren in the country will come up to the help of the Lord in this work. Then it will be a easy matter to get good contributions from the churches. I love the work because it glorifies God. May his blessing attend the effort."

Prove it.—I have heard from one Good Samaritan. Hear what he says: "Love is a good enough thing, but if a man sits down and tells his wife from day to day that he loves her and makes no effort to provide for her, she will soon starve. Now if it takes something besides love to keep the fire in a person, it takes something besides love to keep the College going, and I herewith inclose my affection for the College in a five dollar bill." Sensible and wise woman! Happy husband with such a wife! Happy people should be if all were like her! Brother, if you love the College, prove it.—W. S. W.

One hundred dollars for State missions, from Crystal Springs church. Our Treasurer, W. H. Barron, will forward the small balance, yet in his hand to day. In looking over the subscription list for the above amount, I find just fifty contributors. The collection was taken privately. Will not say now what we are going to do next; we will wait till we have done it and then say. We have recently raised in good subscriptions something over \$100 for the accomplishment of an object at home. But then you don't care to know about our family affairs.—A. J. M.

COLLECTOR NOTES BY J. E. ANDERSON.

Bethel church, Strong River Association raised \$18 for the College. They will make it \$200. Picketts church will average one dollar per member for the College. They lack only a fraction of that now. Goodman church gives \$20.25 for the College, and the prospect is good for \$12 more. Ebenezer church will raise \$20 for the College, \$13.39 of that already cashed. Macedonia church will give \$10 or \$15 for the College. The four last are live churches under that live pastor, Elder T. J. Bailey, of Goodman. West church made us feel good, and themselves none the worse for the \$5.50 given to the College. Pastor R. L. Allen will take a collection for the College at Vaden on the fourth Sunday. I will be at Sallis church on fourth Sunday and with the brethren at the district meeting in Kosciusko Association, on the fifth Sunday; will fill up the intervening week at appointments in the Kosciusko Association. Let all who have at any time pledged any amount to the College begin to hand it over to their pastors or send by post office order directly to Elder W. S. Webb, Clinton, Miss. Hurry up brethren, time is short.

cast, is our earnest desire. We were made to feel very sad when we failed to meet here. Bro. Simon Hughes and his son, William, for death had visited that church and taken them home. They were through Baptists and loved and worked for the cause of Christ earnestly. But, doubtless, our loss is their eternal gain. May the good Lord bless their stricken families, and may they and we so live and work as that we will meet them in the "sweet bye-and-bye."

C. W. SMITH.
May 11th, 1885.

Spartan, La.
The Sunday-school in the church at Spartan, La., is in flourishing condition. Forty-two names on the list with an upward tendency. J. D. Head, Superintendent, and A. M. Oden, Secretary. Indications favorable for a revival in the church soon.

Hattiesburg, Miss.
We are having a good meeting here. Ten have been received in all. Brother Chastain is assisting me. He is preaching good sermons and the Lord is blessing them. The church is revived and many are seeking the way of salvation. Our church here is in better condition than at any time in the past. Have more mutual interest. We have our house done except painting. The ladies have bought a bell and now we intend to press the good work as we have never done before.

S. O. Y. RAY.

The Executive Board of Springfield Association is notified that there will be a regular meeting of said Board, held at Rock Bluff church, South county, on Saturday before 5th Sunday in May, 10 o'clock a.m. The missionary, Elder W. R. Butler, will make his report. It is especially desired that all pledges made for the support of the missionary be now redeemed to relieve embarrassment.

H. EXLAND, Sec'y.

Ministerial Education.
On the 8th day of the 1st of May on the board of young ministers, \$11.50 has been received. Some of these brethren have hired out for their own work to lessen expense. We ask you for bread. What will you give us. How many of the Master's servants who read this believe strongly in an educated ministry, and yet have not invested one dollar in it. Will you not relieve our want?

A. V. ROWE.

Shenandoah, Miss.
A good meeting has just ended here after two weeks of solid work. It might be called a Woman's Rights Meeting. Since the pastor, Brother R. N. Hall, received his principal support from the sisters, and eleven young ladies (no gentlemen) were received for baptism. The Lord's Supper was administered last evening and the meeting closed, the effect of which we believe will not stop here. Brother Hall being a meeting last night at McComb City. His style of preaching and conducting protracted meetings is such as to reach the masses and put people to thinking.

J. R. SAMPLE.

Death is taking some of my best members. Measles have deprived me of a congregation at Shiloh since the first of the year. I have never failed of congregations so with my churches; so much bad weather, measles, pneumonia and death. Pray for us. The Father doeth all things well. After all this, we must work for missions and help the College.

W. L. SKINNER.

Shenandoah Female College Commencement.
Sermon May 31st, by Dr. J. W. Beaman, of Meridian.
Calisthenic exercises and recitations Monday night, June 1st.
Philomathean Society celebration Tuesday morning, June 2d.
Address by Rev. L. E. Hall, of Shubuta.
Concert Tuesday night.
Graduation Wednesday morning.

Address by Hon. Charles Richardson, of Louisville.

The friends of the College, and all who may desire to learn more of it are cordially invited to attend. Accommodations made by the community for their entertainment.

L. M. STONE, Pres't.

Appointments.
Thursday—June 4th, 8 p.m.—Byram ch.
Friday—June 5th, 8 p.m.—Terry ch.
Saturday—June 6th, 11 a.m.—Galilee ch.
Sunday—June 7th, 11 a.m.—Union Hall
Monday—June 8th, 8 p.m.—Summit
Tuesday—June 9th, 8 p.m.—McComb City
Wednesday—June 10th, 8 p.m.—Magnolia
Thursday—June 11th, 8 p.m.—Oakley
Friday—June 12th, 10 p.m.—Gibbsburg
Saturday—June 13th, 11 a.m.—Clinton, La.
Sunday—June 14th, 11 a.m.—Woodville, Miss.
Tuesday—June 16th, 8 p.m.—Gloria City
Friday—June 19th, 11 a.m.—Galilee ch.
Saturday—June 20th, 11 a.m.—Union ch.
Sunday—June 21st, 11 a.m.—Fellowship ch.

Would be glad to meet all the friends of religion and education who can possibly attend at the above named places. Will pastors who are interested please announce?

L. H. ANDING,
Fin. Sec'y, Miss. College.

Programme of the Commencement Exercises of Mt. Lebanon College.
Commencement sermon, by Rev. J. P. Everett, Shiloh, May 31st, 11 a.m.

Sermon before the Missionary Society, by Rev. J. W. Melton, Lisbon, May 31st, 8 p.m.

Exhibition by the Music Department, June 2d, 8 p.m.

Address before the Literary Societies, by C. W. Seals, Esq., Homer, June 3d, 8 p.m.

Annual address, by Hon. N. C. Blanchard, Shreveport, June 4th, 10:30 a.m.

Written examination of Collegiate classes, May 29th and June 1st.

Oral examinations of intermediate and primary classes, June 2d and 3d.

Friends of education and the public generally are cordially invited.

Programme.
Of the Ministers, Deacons, and Laymen's Union of the River Association, to be held with Shiloh church, Lawrence county, commencing at 10 a.m. Saturday before 5th Sunday in May.

1. Did God have an absolute purpose in the salvation of sinners through Christ, and are his purposes infallible?—J. R. Farish, J. M. Richey.

2. Exegesis on Luke 11:21, 25, 26, by E. P. Douglass.

3. Origin and responsibility of the gospel ministry.—Captain H. L. Byrd, E. Douglass.

4. Does logic constitute a part of religious worship?—C. R. Dale, W. C. Summers.

5. What is the relation between Mississippi College and Baptists of Mississippi?—W. H. Bailey, S. Morris.

6. The influence of good literature in the home.—G. H. Barrett, B. T. Hobbs.

7. Prohibition progress.—W. C. Summers, J. R. Farish.

8. Are Sunday-schools necessary to the development of churches?—J. M. Richey, J. R. Farish.

9. What is the duty of deacons relative to this matter?—A. Page, L. C. Maxwell.

Elder J. R. Farish desires that there be dinner on the ground.

A. J. SCARBOROUGH, Clerk.

We are glad indeed that so good a paper as the Examiner should take the above position. Our Northern Baptists are, no doubt, far ahead of us in some things, but in point of purity of doctrine, and set forth by the New Testament, the elder sister might learn of the younger.

Field Notes—From Lawrence, Simpson, Covington, and Perry.

I am preaching regularly at nine different places, three churches and six stations. Those churches and stations are located in the counties already specified.

My work is in four Associations: Pearl River, Strong River, Fair River and Pearl Leaf (rivers). So you see, as names are significant, I am preaching and baptizing where there is "much water."

I don't propose giving you news from these four counties and Associations outside of my own work, as my knowledge of the general work of these fields is inadequate to make my own little territory. The church at

is not doing as much as some other churches, and her membership is transient and her surroundings very unfavorable. She is weak both numerically and financially. However she pays her pastor promptly and stretches out her feeble hand to aid all our religious enterprises. The church and her friends are now trying to get up money sufficient to have their house painted. Rev. R. N. Hall will assist me in a protracted meeting in August. We will give him a warm reception.

The Fair River Association meets with us at Monticello next October. Let the names of the editors of the Record be sent in by all means.

SILVER CREEK CHURCH
has a good house of worship, and numbers more than a hundred, but so many of her members are fettered with "deeds of trust" that her financial strength is indeed small, but, thank God, the hands of her sons are unfettered, and right nobly are they using them.

is also on the weak list numerically, but she is strong in faith, love, and good works. Her Sunday-school and Ladies' Missionary Society are both auxiliaries of which she is proud.

MISSION WORK IN PEARL-LEAF ASSOCIATION
is being done in a small way. I give about eight days out of each month to that work. The territory of the P. L. A. is very large. The field in length is from thirty to fifty miles, and about the same in breadth. There are only two ordained ministers belonging to it. My work is on the east side of Bouie, extending South-east to within thirteen miles of Hattiesburg. I am very much encouraged in this field of labor. The people receive the word gladly. Some of them walk from four to five miles—women and children—and show signs of great joy at hearing the "old story." These months are quiet times of sowing gospel seeds. We are expecting a rich harvest by-and-by.

This field has been a burden on the hearts of some of God's people for years. Such men as B. P. Rawles, J. T. Duckworth, W. F. Spell, and many others that I might mention have longed and prayed for the time of the opening of the door to this field. The Lord has heard and answered their prayers, and laid the burden on other hearts who now recognize the Divine hand in leading this movement. No one, who knows the history and progress of this work, can fail to see the indications of Providence. Brethren of the P. L. A., God says, "Go forward." Your servant will obey orders. He will be your Moses, if you will be his Aaron, and Hurs. While I fight the battle, you must hold up my hands. While I go down in the well, you must "hold the rope."

Now while you are "holding up hands" and "holding the rope," don't hold your pocket-books too tight. To hold up your preachers' hands, is to put your own hands in your pocket; but not keep them there. Let us all be faithful and God will give us the victory.

T. D. BUSH.

Hebron, Miss.

Married.
May 10th, 1885, at the residence of T. B. Threll, Steens Creek, Rankin county, Miss., by Elder J. Jasper Green, Mr. J. M. Maynard to Miss L. A. Barnes.

J. J. GERRY.

OUR TERMS.
Obituaries of 100 words will be inserted free. All over the 100 words will be charged two cents per word.

Moore.
Mrs. Maggie Moore, daughter of Elder O. D. Fitzgerald, deceased, of consumption, at her brother-in-law, Brother H. M. Conn, May 16th, and was interred in the Wheeler graveyard near Kosuth, Miss., May 11th, 1885. She was born November 17th, 1853, Kosuth, Miss.; professed faith in Christ when a little girl, was baptized by Elder M. P. Lowrey, and joined the Kosuth Baptist church, of which she was a member at her death. December 24th, 1874, she was married to Mr. Harris Moore, who died 1880. She was a great sufferer for several years, but was patient, and, when death came, rejoiced, she said: "I am dying, I shall soon be at home." G. J. Gibbs the bereaved one and her two little girls.

W. L. SKINNER.

Of pneumonia, April 27th, 1885, near

Steens Creek, Miss., Johnnie C. son of H. W. and Annie Page, age, ten years, eight months, and five days. A good and obedient boy has gone to rest. May the great Physician heal the broken hearts of Johnnie's parents, and save them and their children in heaven.

J. J. G.

Recent College Scholarships.
Eight scholarships for the next school year, beginning in September, and ending in June following, are hereby offered for sale at \$123.00 each to be paid to me at Keachi any day between this and the 12th of June next. This is a rare opportunity, since each scholarship secures board and tuition in all departments of literature, Art, Music, &c., at the regular rates for board alone without charge for tuition in any department. Those applying first, will have preference until the limit is reached. In cases of non-attendance from unavoidable causes, longer than one month, the money will be refunded on a pro rata basis.

T. N. COLEMAN.
Keachi, La., April 6th.
ap 16 2mo

TEST YOUR BAKING POWDER TO-DAY!
Brands advertised as pure, but pure is not always true. **CORONA BAKING POWDER.**

THE TEST:
Place a teaspoonful on a hot stove until heated, then add a few drops of water. If it bubbles and foams, it is pure. If it does not, it is not pure. Do not be deceived by cheap imitations.

DR. PRICE'S BAKING POWDER.
DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

It is a million times purer than a quarter of a century it has been the standard of purity.

THE TEST OF THE OVEN.
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Dr. Price's Special Flavoring Extracts, The strongest, most delicious and natural flavor known and Dr. Price's Lupulin Yeast Gums For Light, Fluffy Bread. The Best Dry Yeast For SALE BY CROCCERS.

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Marks can be removed.

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